

Chis the Gloster her Book
Compleat Abstract

OF THE *C. M. A. 1*
HOLY BIBLE,

IN
EASY VERSE.

CONTAINING THE
Old and New Testaments.

WITH THE
APOCHRYPHA.

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ABSTRACT
OF THE
HOLY BIBLE.

The First Book of *Moses*, called *Genesis*.

THIS book the world's creation shows,
Which by God's word from nothing rose;
And only spake, and all obey'd;
How heaven and earth in six days made;
How man was with God's image grac'd,
And then in *Eden's* garden plac'd;
Where first he led a single life,
Till of his rib God made a wife:
How *Eve* to *Adam* soon was known,
Flesh of his flesh, bone of his bone,
How *Eve*, deceiv'd by the serpent, did
Taste of the fruit which God forbid;
And that she might more mischief do,
Gave *Adam*, and he eat on't too:

For which they were from *Eden* driv'n,
By an arm'd angel sent from heav'n ;



From hence ensu'd th'unhappy fall,
Which brought both sin and death to all.
The Serpent's curs'd, a promise made,
The woman's seed should break his head.
How *Cain* his brother *Abel* kill'd,
Whose blood cry'd loud, thus being spill'd ;
And from God's presence *Cain* did drive,
Who liv'd and dy'd a fugitive.
Enoch to heaven is translated,
Cause God he lov'd and sin he hated.
Men living long, grew bold in sin,
Which quickly brings a deluge in :
Noah at God's command doth build
An ark, which he with creatures fill'd :
In which himself and house he saves,
When th'world was cover'd o'er with waves.
The Ark on *Ararat* doth rest,
Noah and his household are blest :

Man

GENESIS.

7

Man, and all creatures else beside;
In a few years are multiply'd :
The covenant which God agreed
To make with *Noah* and his seed,
The rain-bow sign'd ; by which we see
The world no more shall drowned be.
Wine's first found out, and soon the sin
Which that occasions does begin ;
For *Noah's* drunk, and his son *Ham*
To's brothers shews his father's shame
For which a curse he soon obtain'd,
Whilst *Shem* and *Japhet* blessings gain'd.
The earth's replenish'd ; and in vain
Babel is built on *Shenab's* plain :
For by God's vengeance they're surrounded,
And there their language was confounded.
Ab'ram's long story next is told ;
How *Sodomites* in sin grown bold,
With fire and brimstone ruin'd are ;
How God of *Lor* took special care :
Lor's wife's turn'd to a heap of salt,
'Tis disobeying God's her fault.
How *Isaac's* born is also told,
When *Ab'ram* and his wife were old :
By God he order'd is to slay
His only son ; and does obey ;
His son is sav'd, his faith is try'd,
Ab'ram by God is justify'd.

Man

A 4

Then

Then *Jacob's* story next begins,
 How he and *Esau* both were twins :
Jacob by fraud the blessing gets,
 At which his brother *Esau* frets.
Joseph is into *Egypt* sold,
 Whose glory here at large is told :
 To *Egypt Israel* goes down,
 Where *Joseph* liv'd in great renown.
Jacob his children blesses ere he dies.
 And of each tribe he prophesies ;
 Shews what shall unto each ensue,
 And what hereafter they shall do :
 Tells *Judab* of his happiness
 He shall in time to come possess ;
 And that he shall, as *Israel's* heir,
 Till *Siblo* come, the scepter bear.
 Then closes up his aged eyes,
 And with his fathers bury'd lies.

The Second Book of *Moses*, called *Exodus*.

THE *Israelites* do much encrease,
 Which robs King *Pbaroab* of his peace ;
 For he has now an evil eye,
 To see how much they multiply ;
 And therefore gives a strict command,
 Their males be drown'd thro' out the land.
 But

EXODUS.

But *Moses* being found i'th' water,
Is sav'd alive by *Pbaroab's* Daughter.



The Lord to *Moses* does appear
In burning bush, which makes him fear;
Tells him he must to *Pbaroab* go,
(It is his will to have it so)
And unto him this message show,
The Lord commands, Let *Israel* go;
Moses, would fain himself excuse,
And does at first to go refuse;
But afterwards he does obey,
And what God bids, to *Pbaroab* say
But *Pbaroab's* heart is harden'd so
He will not let the people:
But God's command being deny'd,
Ten plagues he quickly multiply'd:
And then with an out-stretched hand,
Brought forth his people from that land,
Causing the waters to divide
And stand like walls on either side Whilst

Whilst fairly they thro' the red sea went,
Pharab to follow them was bent,
 But different success he found;
 He and his host i'th' sea were drown'd:
 For which a song *Moses* does sing
 To God their leader and their King:
 The people murmur, pinch'd with need;
 And God with manna does them feed.
 From *Sinai's* mount, sinners to awe,
 God unto *Israel* gives his law.
 And then the tabernacle's made,
 As God had unto *Moses* said.
 A cloud does to the people show
 When they're to stay and when to go.
 Of all those types this is the sum,
 They shew forth *Jesus Christ* to come.

The Third Book of *Moses*, called *Leviticus*.

HERE men *Jehovah's* will may see;
 Who will a guard to good men be;
 But as for sinners, they shall know
 That God will bring them unto woe:
 Who, 'cause men should not go astray,
 Shews how they must their God obey:
 And that his worship doth consist,
 In his commands, not what men list.
 Two priests who did transgress the law,
 Are burnt with fire, for greater awe;

And

NUMBERS.

II

And a vile wretch, for blasphemy,
Is ston'd to death with infamy.



The tribe of *Levi*'s set apart
God's word to teach with all their heart:
By sundry rites here taught, we may
God's goodness to his church survey.

The Fourth Book of *Moses*, called *Numbers*.

THE tribes of *Isr'el* number'd here,
A numerous army does appear.
Korab, *Dathan*, and their crew,
Are swallowed up in *Israel*'s view:
Sibon and *Og* are both subdu'd,
And *Israel*'s marches are renew'd:
An ass sav'd *Balaam* on the way,
Whom else an angel meant to slay;
Being to several places brought,
He blesses whom to curse he thought.

The

12 DEUTERONOMY, JUDGES.

The *Israelites* with courage fight,
And put the *Midianites* to flight ;
The land of *Canaan's* search'd, and found
A place where all things do abound.

The Fifth Book of *Moses*, called *Deuteronomy*.

THIS book the law of God repeats,
With what it promises and threats ;
Meek *Moses* dies, but first does sing
A song of praise to's God and King :
He's bury'd in an unknown tomb ?
And *Joshua* supplies his room.

The Book of *Joshua*.

COURAGE and strength to *Joshua's* giv'n ;
He acts like one endow'd from heav'n :



He crosses *Jordan* with his hosts,
And to the tribes appoints their coasts :
They *Jericho* encompass round,
Until its walls fall to the ground :

Rabab

JUDGES.

13.

Rabab, who did preserve the spies,
Is sav'd, when all in ruin lies.
Israel's beaten, and 'tis told,
'Cause *Achan* stole a wedge of gold.
Five kings are hang'd ; the sun stands still,
While *Joshua* his foe does kill ;
Who *Canaan* to subjection brings,
Destroying one and thirty kings :
Which being done, the wars did cease,
And their fam'd captain dy'd in peace.

The Book of Judges.

JUDAH first fights the *Canaanites*,
Conquers them and the *Perrizites* ;
But *Israel* does 'gainst God rebel,
For which they under bondage sell ;
Moab does them to slav'ry bring ;
But *Ehud* kill proud *Moab's* king.
Again they sin, but *Deborah* goes
With *Baruch*, and destroy their foes.
With *Midian* they are then perplex'd,
And *Gideon* relieves them next.
Abimelech the kingdom gains,
But a woman knocks out his brains.
Rash *Jephthah* vow'd and made it good,
Altho' it cost his daughter's blood.
Strong *Sampson's* born, by Heav'n's decree,
The *Philistines* brave enemy ;

Of

14 RUTH, I. SAMUEL.

Of whom he oft did many slay,
But most upon his dying-day:
"Revenge me, Lord, for my two eyes,"
With dying breath, strong *Sampson* cries.
Vile men the *Levite's* wife abus'd,
Which *Benjamin* to redress refus'd;
From whence ensu'd a bloody war;
And most o'th' tribe destroyed are.

The Book of *Ruth*.

THIS book recorded is for truth,
And treats of *Maabitis* *Ruth*;
Who did such love t'her mother show,
That from her she refus'd to go:
Whence God to her this honour brings,
That from her sprang the King of Kings.

The First Book of *Samuel*.

SAMUEL is brought forth to succeed
Old *Eli* and his wicked seed.
Isr'el against the Lord does sin
Which quickly ushers judgment in;
For God his people does forsake,
And *Philistines* the ark do take:
But when brought to the heathen's land,
None could before its presence stand:
Their idol *Dagon* fell from's place,
Which was to them a foul disgrace;

And

I. SAMUEL.

35

And many *Philistines* were slain,
Till they the ark sent back again.
The sons of *Eli* wicked grown,
Were thereby from God's favour thrown,
Saul seeking asses, found a crown,
Is king proclaim'd at *Ramoth* town ;
But for his sins he is rejected,
And *David* to the throne elected
By God himself, who does appoint
Samuel young *David* to anoint.
Goliath great, who came from *Gath*,
Provokes the Lord of hosts to wrath ;



Him *David* conquers with a sling ;
For which, his praise the women sing ;
Saul envies him and would him kill ;
But *Jonathan* saves him from ill,
For which his father's anger he
For *David*'s sake takes patiently ;
For unto him his love is such,
He thought he ne'er could do too much.

Saul

Saul leaving God, to a witch does go,
 Who tells his fatal overthrow :
Ifr'el does 'fore *Philistines* fly,
 And Saul and son in battle die.

The Second Book of *Samuel*.

DAVID laments, like a good man,
 O'er Saul, and over *Jonathan* :
 He's crown'd ; and's love, when on the throne
 'Unto *Mehibosheth* is shewn.
 He sees and takes *Uriah*'s wife,
 And makes her husband lose his life ;
 For which the prophet *Natban*'s sent
 To *David*, who does strait repent.
Absalom did lewd *Ammon* kill,
 For forcing *Tamar* 'gainst her will :
 Who being pardon'd that offence,
 Rebels upon a false pretence :
 On which the king was forc'd to run
 For safety from his treach'rous son ;
 But *David* was restor'd again,
 The traitor being justly slain :
David did for his son lament,
 Tho' he his fate could not prevent.
 Then all the people number'd were,
 Which made God send a plague severe ;
 Which did to that degree increase,
 That thousands dy'd ere it did cease ;

But

I. II. KINGS.

17

But *David* to *Jebovab* pray'd,
And thereupon the plague was stay'd.

The First Book of *Kings*.

KING *David* being dead and gone,
Wife *Solomon* ascends the throne;
Who did his father's will regard,
And gave to some a just reward.
He sends for workmen who are wise,
A temple to the Lord to raise.
Before or after him, was none
So prudent on the *Hebrew* throne:
He tries two harlots, and doth show
Who 'twas the living child doth owe,
Yet women had o'er him such sway,
They turn'd his heart from God away.
He with his father lies when dead,
And *Rebobaham* reigns in' stead:
The kingdom's rent for's father's sins,
And *Jeroboham*'s race begins.

The Second Book of *Kings*.

KING *Abaxiab* sick, doth send
(To know if he again shall mend)
To *Ekron*'s God; but this vile thing
Stir'd up God's anger 'gainst the king:
And therefore strait *Elijab* went
To meet the messenger he sent,

B

And

And to the king he bid 'em say,
 Since from the Lord you've turn'd away,
 Know from the bed on which you lie,
 You shan't come down, but surely die.
 By fire from heaven, *Elijab* then
 Destroys two captains and their men.
Elijab's taken up to rest,
 Where he remains among the blest,
Elisba, who did here remain,
 Did's mantle and his spirit gain,
 From *Beisbel* little children came,
 And call'd *Elisba* out of 's name :



But strait there came two rav'ning bears,
 And them to pieces quickly tears.
 This book the acts of kings doth tell,
 Of which but few do govern well.

The First Book of *Chronicles*.

HERE *Adam's* offspring and their names
 Recorded are unto their fames ;

And

II. CHRONICLES.

19

And *David's* acts set down again,
As patterns for the sons of men.
How *Levi's* sons their order take,
And who they are sweet music make.
What mighty riches there were giv'n
To build a house to th' God of heav'n.

The Second Book of *Chronicles*.

WHAT *Isr'el* did, and *Judab's* Kings,
This book to our remembrance brings
Their many plagues it doth record,
For not obeying of God's word.
And how *Manasseb* mercy found,
By pray'r, altho' in prison bound.
Pious *Josiah's* happy reign,
Who was by *Pharoah* *Neco* slain
But being to his fathers gone,
The *Jews* were sent to *Babylon*.

The Book of *Ezra*.

CYRUS (as was foretold) gives leave
The *Jews* their freedom should receive,
And unto them proclaims he will'd
They should *Jehovah's* temple build.
But some did *Artaxerxes* make
The *Jews* from this good work to take:
Till God at length compassion shows,
And gives them freedom from their foes.

B 2

Then

Then they went on with great success,
For God did their endeavours bless.



Ezra did then a fast decree,
That so the *Jews* might humbled be:
Shews how strange marriages had been
Amongst them all a grievous sin;
And that if they God's wrath would stay,
Their strange wives must be put away.

The Book of *Nehemiah*.

NEHEMIAH hears the doleful news
O'th city and afflicted *Jews*;
And doth of *Artaxerxes* crave,
The *Jews* once more might freedom have
To build what was consum'd by fire:
The king agrees to his desire.
Then to *Jerusalem* he goes,
Where many his design oppose;
But God who always stood his friend,
So blest him, he t' work did end

The

The Book of *Esther*.

AHASUERUS one doth send
 To have queen *Vashti* him attend;
 But she refusing, won't be seen;
 On which good *Esther*'s chosen queen.
Mordecai does *Haman*'s pride despise,
 Which made proud *Haman*'s anger rise:
 He vows revenge; but by his wife
 Is bid take care of his own life.
 Proud *Haman*'s hang'd, who would destroy
 The *Jews*; and they their lives enjoy.
 Just *Mordecai* begins to rise,
 And favor finds i'th prince's eyes.

The Book of *Job*.

HOW *Job* the greatest man 'ith' east,
 Of daughters, sons, and wealth possess,
 One that fear'd God and hated evil,
 Is here commended to the devil;
 How *Satan*, as he still does use,
 Does *Job* unto the Lord accuse:
 God leaves *Job*'s wealth to *Satan*, who
 Does in one day poor *Job* undo;
 His sons and daughters he destroys;
 And all is gone that *Job* enjoys:
 And yet from *Satan*, wife, and friends
 With patience *Job* himself defends:

I naked came to th' world, quoth he,
 And when I die nought goes with me ;
 God giveth and taketh away,
 And blessed be his name for aye.
 Of pow'r and wisdom, matchless great;
 The Lord was pleas'd with *Job* to treat ;
 On which he to submission came,
 And was for it possess'd with shame



God doth forgive, and comfort sends,
 With sharp reproofs to his false friends,
 His riches do again increase ;
 He dies at last in perfect peace.

The Book of *Psalms*.

THE royal prophet *David* sings
 Sweet songs of praise to th' King of Kings;
 And in these psalms we plainly see
 How great God's power and mercy be.

Then

PROVERBS, ECCLESIASTES. 23

Then let us read them as we ought,
For they transcend what can be thought.



The Proverbs.

HERE Solomon his wisdom shows,
And those that with his counsel close,
Will find the ways of wisdom best,
For they that walk therein are blest.
'Tis here he bids us have a care
Of harlots cunning to beware ;
And puts such precepts 'fore our eyes,
That for our souls we may be wise.

Ecclesiastes, or the Preacher

THE preacher here all things doth try,
And finds them to be vanity:
Pleasure is vain, man's labour too,
And all with which we have to do:
Yet there's to all a season fit,
To live, to die, to lose, to get:

24 SONG of SOLOMON, ISAIAH.

How each one ought to keep his feet,
When he before the Lord does meet.
Riches abus'd, he vain doth call ;
Shews love to th' world doth hurt us all :
A name that's good he doth commend ;
Shews that day's best our lives does end ;
The sum of all, he then doth shew ;
Fear God and his commandments do.

The Song of Solomon.

THIS song is call'd the song of songs,
And unto *Christ* and's church belongs,
Who reads it let nought him annoy,
That when he reads, he may enjoy ;
The love of *Christ*'s described here,
And th' church's conquest over fear,
How *Christ* to her his grace doth send,
How unto him her footsteps bend.
The church describes his beauty clear,
The Lord sets forth his spouse most dear.

The Book of the Prophet *Isaiab*.

THE prophet does expostulate
With *Judab* of their wretched state ;
Calls heaven and earth to lend an ear,
And their ingratitude to hear :
Shews that their sin does so abound,
From head to foot there's nothing sound :
And

And that their feasts and off' rings be
 Nothing but gross iniquity ;
 Exhorts them therefore to forsake
 Their ways, and better courses take ;
 Tells them the day o' th' Lord shall be
 On all for their iniquity

And then at large he does declare
 How haughty *Zion's* daughters are ;
 And that the end of all will be
 A great and sore captivity,
 Then shews how he upon his throne
 Beheld the high and holy one :



The prophet also doth foretel
 His birth who conquers sin and hell :
 How *Medes* shall *Babylon* destroy,
 And judgments *Syria* would annoy.
 'Gainst *Moab*, *Persia*, *Edomites*,
Ephraim, and *Type* the prophet writes ;
 Speaks also of the *Gentile* call,
 And how on sinners wrath will fall. The

The Book of the Prophet *Jeremiab.*

GOOD *Jeremiab* here doth tell
 How he was unto *Israel*
 From's birth a prophet call'd to be,
 From which he fain would have been free,
 Says he's a child, and so unfit
 For such a work, but does submit
 To God's command, who tells him he,
 Like to a brazen wall shall be ;
 'Gainst which tho' fiercely foes assail,
 Yet shall they never once prevail.
 And then he plainly doth fore-show
Jerusalem's approaching woe :
 And here in general we may see
 What will proud *Babel's* exit be.
 Judgment for sin the prophet shows
 Will fall on hirelings in the close.
Christ promis'd is, and he will see
 His church by none shall ruin'd be.
 The *Reckabites* their head obey,
 Yet *Israelites* from God do stray.
 How the prophet's in a dungeon put,
 Thence took and in a prison shut ;
 How *Zedekiah* doth rebel,
 And *Judah's* fall he last doth tell.

The

LAMENT. EZEKIEL, DANIEL. 27

The Lamentations of Jeremiab.

JEREMIAH here, a fountain deep
Wishes his head, that he might weep
Both night and day for Judab's sin,
Which brought such heavy judgments in.
The princes, king, and elders all,
Must fly, or by the sword must fall.
Yet is his hope not cast away,
But still for mercy he will pray.

The Book of the Prophet Ezekiel.

THE prophet by a river's side
Shews how he saw heav'n open wide;
That vision here at length he shows,
And does foretel mercies and woes:
Tyre, Zidon, Egypt, Babylon,
Are told their judgments will come on.
Israel o'er *Gog* shall gain the day,
And princes be to th' fowls a prey:
The temple measur'd next he sees,
Which with the gospel church agrees.

The Book of Daniel.

DANIEL does the king's dream expound,
For which he is with honour crown'd:
The king doth then an image frame,
And all are bound t' adore the same;

Three

Three *Jews* that won't the image own,
 Into a furnace hot are thrown;
 Where in the flames unhurt they sing,
 Which did amaze the heathen king.
 He dreams again, and *Daniel* shows
 What shall befall him in the close.
 The king *Belshazzar* makes a feast.
 But in short time his mirth decreas'd;
 For on the wall a hand did write,
 Which did the 'stonish'd king affright:
 The king of *Daniel* strait is told,
 Who comes, and the writing doth unfold.
Darius is to *Daniel* kind,
 And he from him doth favor find;
 First president o'th'princes he
 Is by the king advanc'd to be.
 Yet afterwards by wicked men
 He's flung into the lion's den;



Where whilst he on his God doth call,
 The lions hurt him not at all:

The

HOSEA, JOEL, AMOS.

29

The king to him his favor shows,
And then destroys his wicked foes.
He propheties of *Christ* to come,
Of *Babel*, *Persia*, *Greece*, and *Rome*.

H O S E A.

THE prophet to the people shows
That sin's the cause of all their woes:
And therefore warns 'em all to flee
From sin and from idolatry:
And shews them what ungratefulness
It is God's laws so to transgress:
But if to God they will return,
And for their great transgressions mourn,
He their backslidings then will heal,
And unto them his love reveal.

J O E L.

THE prophet tells the *Jews* God's ire
Will burn against them like to fire;
And that they may God's wrath prevent,
Exhorts them quickly to repent;
Because his judgments are at hand,
And darkness will o'erspread their land.

A M O S.

THE prophet *Amos* here begins
To denounce judgments against sins,

To *Syria*, *Tyre*, and *Edom* too,
 He here God's wrath does plainly shew :
 But from the *Jews*, by the prophet's pray'r
 Judgments as yet diverted are.
 By summer fruits he let them know,
 That God their land will overthrow :
 Threatens a famine of the word
 To them that disobey the Lord.

O B A D I A H.

THE prophet *Obadiab* shows
 That God will judge his peoples woes ;



And unto *Edom* loud does call,
 And shews that pride will cause their fall.
 Tells that he shall be cloath'd with shame,
 Because when *Jacob's* trouble came
 He griev'd not, but was glad to see
 The day of his captivity.

JONAH.

J O N A H.

TO Ninevab is Jonab sent,
 To bid the Ninevites repent ;
 But unto Joppa goes, where he
 Does in a ship to Tarfish flee :
 But as they sail a storm does rise,
 And black and angry look the skies ;
 Which makes the mariners afraid,
 And to his God each calls for aid :
 But all won't do, so all agree
 The lot shall shew who guilty be.
 The lot on Jonab falls, and he
 They quickly cast into the sea ;
 Which soon is still, when on they sail ;
 And Jonab's swallow'd by a whale,
 Where he remains three nights and days,
 And there unto Jehowab prays ;



On which the Lord strait gives command,
 And he's thrown out upon the land.

Then

Then he to *Ninevab* doth go,
Against which he denounceth woe ;



The *Ninevites* believe and mourn ;
God pardons ; *Jonab* doth return.

M I C A H.

MICAH the wrath of God doth shew
'Gainst *Judab*, and 'gainst *Israel* too :
And therefore warneth them to fly
Injustice and idolatry.
Speaks of the church's great increase,
Its glory, victory, and peace :
Speaks of *Christ*'s birth, and shews that he
Our help against all foes shall be.
To him all nations he invites,
Because in mercy he delights ;
And will perform what he has told
To *Ab'ram* in the days of old

NAHUM, HABAKKUK, ZEPHA. 33

N A H U M.

THE majesty of God most high,
The prophet here doth amplify;
Shows tho' he doth long time forbear
Yet in the end he'll be severe.
And those that make his precepts void,
Shall in the end be quite destroy'd
And then the ruin he recites,
Which shall befall the *Ninevites*.

H A B A K K U K.

THE prophet does of sin complain,
Of which the *Jews* are warn'd in vain,
For which th' *Chaldeans* shall be sent
To execute just punishment.
And when they've done what God decreed,
Their recompence shall soon succeed.
The prophet's prayer, and recognition
Of God's great pow'r in each condition.

Z E P H A N I A H.

THE prophet *Zephany* begins
To denounce judgments for the sins
Of *Judah* and *Jerusalem*,
And other nations besides them;
Ethiopia, *Syria*, *Moab*, *Ammon* too,
And *Philistines*, God will pursue

C

With

34 H A G G A I, Z E C C H A R I A H.

With judgments, unless they repent,
Which will alone his wrath prevent.
But tho' 'gainst sin he lifts his voice,
He calls to *Zion* to rejoice.

H A G G A I.

THE prophet does exhort the *Jews*,
That they their time no longer lose,
But raise his temple up again,
And that their labour shan't be vain;
And to assure 'em 'twill be well,
Tells 'em he's chose *Zerubbabel*;
And that this house, tho' it seems but low,
In glory shall the first out-go.

Z E C C H A R I A H.

THE prophet to repent doth call,
That judgments might not on them fall,
And by a vision's made to see
Jerusalem shall happy be:
The branch is promised, by whom
Blessing shall upon mankind come,
And that the time is near at hand
God shall be known in every land.
The glory of that day he tells,
And shews that on the horses bells
There shall be holiness engrav'd,
And then *Jerusalem* shall be sav'd.

MA.

MALACHI, APOCHRYPHA. 35

M A L A C H I.

THE prophet *Israel's* burden shows,
And for their sins pronounceth woes ;
Does with prophaneness charge the priest,
And the coming shews of *Jobn* and *Christ* :
And that the day's at hand shall burn
Up wicked men, and make them mourn.
But to the just, the prophet sings,
Christ comes with healing in his wings.

A P O C H R Y P H A.

THE *Apochrypha* is here plac'd wrong,
And doth not to God's word belong ;
For sev'ral things contain'd in't be,
Which do to truth seem contrary :
And therefore should be laid aside,
Because it won't truth's test abide :
For which, with reason, the church hath
Decreed it is no rule of faith ;
And yet it doth some things contain,
Which ought on record to remain ;
And those that will, the same may prize,
As other useful histories.
First *Esdra*s doth more largely tell
What to the captive *Jews* befall,
When they permitted were to go,
Then *Exra*'s book before did show

And makes it out, troubles are sent,
Some greater evils to prevent.

Tobit by charity and pray'r
Obtains all blessings on his heir;
Who is preserved from the sprite,
And *Tobit* is restor'd to fight.

To save her people, *Judith* did
Cutoff proud *Holofernes'* head.
Whose army then did flee away,
And left their camp the victor's prey
Queen *Esther's* story confirmed is
With more particularities.

The wisdom next of *Solomon*
By him are in good precepts shown:
The like the Son of *Sirach* does
In his *Ecclesiasticus*.

And both are full of sayings wise,
For our Instruction and advice.

Baruch exhorts to trust in God,
Who then will break his scourging rod;
For when his people turn from Sin,
To comfort them he will begin.

Three children in the furnace sing
Praises to their Almighty King.
The justness of his works proclaim,
And are preserved thro' his name.

Susanna by false witness brought
To suffer death, as she'd been taught

Calla

Calls on her God, who *Daniel* sent
To th' wicked elders punishment,
But other Gods no power have
A creature to destroy or save.

Bel and the *Dragon* are destroy'd,
Tho' by the *Gentiles* deify'd.

The story of the *Maccabees*
Shews many great calamities
That did for sin the *Jews* befall,
And bring them into grievous thrall,
Yet the renowned *Maccabees*
Kill'd thousands of their enemies.



A B S T R A C T
O F T H E
NEW TESTAMENT.

The Gospel according to *St. Matthew*.
THIS holy book does first proclaim
 How *Jesus Christ* from *Ab'ram* came :



How of blest *Mary* flesh he took,
 How to be man he heav'n forsook :
 A star three wise men guides to be
 Th' adorers of the deity :
 To whom, as prophet, priest, and king,
 They each one brought an offering.

Joseph

Joseph and Mary with their son,
From Herod's rage to Egypt run ;
Where they till Herod's death remain,
Then to their home return again.
John Baptist doth repentance preach,
And that heav'n's kingdom nigh doth reach;
Jesus baptized is by John,
Whom the spirit doth descend upon.
Lighting upon him like a dove,
Blest emblem of the God of love :
And then from heav'n this voice did come,
I am well pleas'd in my dear son.
In wilderness our blessed lord
Foil'd Satan by the written word ;
And the temptation being ended,
Angels our blessed Lord attended.
And then our Lord upon the mount,
Who 'tis are blessed doth recount ;
Expounds the law, and in the close
To pray he his disciples shows.
Christ from the mount descends, when he
Strait cures one of his leprosy.
Thence he to Capernaum goes,
Where a centurion to him shows
His servant's sad condition, and
Our Lord does cure him out of hand.
The devils are by power divine
Suffer'd to enter into swine.



Who quickly hurry'd them away
Into the bottom of the sea.
The dead are rais'd, the blind do see,
And all distempers healed be ;
Yet all would not the *Jews* convince,
That *Jesus* was their promis'd prince.
He his disciples forth doth send,
And power divine does them attend ;
Those are upbraided who have seen
His pow'r, and yet have faithless been.
Christ does to him the weary invite,
And he will make their burden light :
John Baptist's laid in prison, and
Herodias does his head demand
Of *Herod*, which (tho' seeming loth)
He grants, that he may save his oath.
I'th' desert, by five loaves of bread,
And two small fish, five thousand fed,
Christ walks upon the sea by night,
Which his disciples doth affright.
His mighty miracles are such,
One's heal'd that did his garment touch.
But tho' such wonders feed their eyes,
As *Joseph's* son, they him despise ;
Nay, some are so perversely evil,
To say he did all by the devil.
A lawyer does to *Jesus* go,
And he the first command wou'd know ;

Christ

Who

Christ tells him (tho' he knew't in part)
'Tis this, Love God with all thy heart ;
To know the second, 'twill behove,
Like to thyself thy neighbour love.
These two do all the ten contain ;
Without which all the rest are vain.
Christ then presents unto our view
What he will at the judgment do ;
When good and bad shall rise, and none
But shall appear before the throne.
His sheep shall into glory go,
But goats be doom'd t' eternal woe.
He then foretels his death, and shows
Jerusalem's approaching woes ;
And that their temple shall to th' ground
Be levell'd, 'cause their sins abound.
Judas, (a wretch to be abhorr'd)
For thirty pieces sells his Lord ;
Who's led into the high priest's hall,
Where for false witnesses they call.
Peter does with an oath deny him,
And none of all the rest stand by him.
To *Pilate* next he's hurry'd hence,
Where the chief priests the mob incense,
So against *Christ* to raise their cry,
That nought was heard but, Crucify.
Then *Pontius Pilate*, tho' he thought
The *Jews* for malice *Jesus* brought,

And

And cou'd in him no evil see
 Why he shou'd crucified be,
 That so he might the mob appease,
 Said, Take him, and do what you please;
 Yet wash'd his hands, and said, He wou'd
 Be innocent of's guiltless blood.
 Then of his cloaths our Lord is stript,
 Crown'd with thorns, then mock'd and whipt,
 Then nail'd to the cross, he's crucify'd
 'Twixt thieves, which suffer'd on each side,



At which the sun withdrew his light,
 And made mid-day as dark as night.
 But tho' by them he thus was slain,
 In three days time he rose again,
 And to his own disciples then
 Commission gave to preach to men.

The

And

The Gospel according to *St. Mark.*

ST. Mark shews how baptizing *John*
 Was the forerunner of God's son,
 Who in the wilderness did teach,
 And of repentance there did preach.
John does in *Jordan* *Christ* baptize,
 And coming out, heav'n open spies;
 From whence the voice there plainly came,
 In this my son well pleas'd I am.
Simon, James, Andrew, John are those
 Which for disciples *Jesus* chose;
 To shew us that the humblest things
 God unto great perfection brings;
 By sundry miracles *Christ* shows
 He *Satan's* kingdom overthrows.
 The fruitless fig-tree cursed is,
 And in a moment wither'd 'tis.
 The pow'r of faith our Lord doth shew;
 Also that tribute's *Cæsar's* due.
 The temple's ruin he declares,
 Foretels of famine, plagues, and wars;
 The sun and moon both dark shall grow,
 And all the stars no light shall show;
 The pow'rs of heav'n shall shaken be,
 And then we *Christ* i'th' clouds shall see.
 But God does secret keep the day,
 And therefore all should watch and pray.

Judas

*Judas his master doth betray,
And Jews conspire our lord to slay ;*



He's crucify'd, does rise again,
And by a cloud to heaven is ta'en.

The Gospel according to *St. Luke.*

LUKE shows how *Zachary* was told
John shou'd be born, though's wife was old,
And how the angels loud did sing,
When of *Christ*'s birth they news did bring.
How *Mary*, *Anna*, *Zachary*,
Did at *Christ*'s birth all prophesy.
How at twelve years *Christ* did dispute
I'th' temple, and made th' doctors mute.
How *Christ* was tempted like as we,
And how he got the victory.
How *Laz'rus* was blest at last,
And *Dives* into Hell was cast ;

Where

Judas

Where he, who *Laz'rus* had abus'd,
 A drop of water was refus'd.
 How short *Zaccheus* climb'd the tree,
 Whence he the Lord of life did see:
 How *Jesus* prov'd a future state,
 'Gainst *Saducees* that did gain say't.
 And shews i'th' resurrection we
 Shall like unto the angels be.
 Shews God is *Ab'ram's* God this day,
 Tho' *Ab'ram* long since past away;
 Which proves that now he lives in bliss,
 Since God the God o'th' living is.
 How he's betray'd, was crucify'd;
 And 'twixt two thieves blest *Jesus* dy'd:
 How he arose, was seen by th' eleven,
 And then ascended into heaven.
 How the disciples with one voice,
 In their ascended Lord rejoice,
 And to *Jerusalem* repair,
 Where they to all his praise declare.

The Gospel according to *St. John*.

JOH^N shews how in the beginning he
 Who was from all eternity,
 Th'all-forming and eternal Word,
 Was *Jesus Christ*, our blessed Lord;
 Whom all the heav'n and earth obey'd,
 And by whom all things first were made.

How

St. JOHN.

47

How *Christ* shew'd forth his pow'r divine,
By turning water into wine.
He purg'd the temple ; did declare
It should be call'd a house of pray'r.
And does to *Nicodemus* tell
The second birth will save from hell!
John Baptist question'd is by some
Whether 'twas he that was to come?
To whom the *Baptist* thus replies,
I am the voice of him that cries
I'th' wilderness, make strait the way,
As did *Isaiab* long since say.
Our Lord goes thro' *Samaria*,
And at old *Jacob's* well doth stay ;



And to a woman there he spake,
Who did him for a prophet take ;
For he such things to her reveal'd.
As she before thought were conceal'd.

How

Then

Then straitway own'd him *Christ* to be,
 And bid her neighbours come and see.
 Then goes to *Galilee*, which done,
 He cures a nobleman's sick son:
 Then at *Bethesda's* pool there lay
 One who long time for cure did stay;
Christ bid him take his bed and rise,
 Which did offend his enemies:
 Because it was the Sabbath Day,
 And they still to entrap him lay.
 Good *Mary* then anoints his feet,
 For which our Saviour thought it meet,
 That wheresoe'er his word should run,
 That should be told which she had done.
 An old command he gives as new,
 That is, do love t'each other shew,
 And then he does for sinners die,
 That they may life obtain thereby.

The ACTS of the Apostles.

THIS shews how *Christ* went up to heav'n,
Matthias chose among the elev'n.
 The apostles fill'd with th' Holy Ghost,
 Speak divers tongues at *Pentecost*.
Peter unto the *Jews* then preach'd,
 And to their hearts his sermon reach'd.
Peter and *John* do, in *Christ's* name,
 Make sound a cripple that was lame.

Blessed

Blessed St. *Stephen*, ston'd to death,
 Pray'd for his foes while he had breath.
Phillip unto *Samaria* goes,
 And *Christ* the only Saviour shows :
 Many believe, and *Magnus* too,
 Who wou'd give money signs to do :
 Yet *Philip* would not *Magnus* flatter,
 But told him he had no lot i' th' matter,
 Exhorts him therefore to repent,
 And so from him away he went.
 Then Queen *Candaces's* steward spies ;
 Whom he converts, and does baptize.
 And persecuting bloody *Saul*
 Converted is to preaching *Paul*,
Peter, *Aeneas* does restore,
 Rais'd *Dorcas*, who was dead before :
 And after does a vision see,
 Shewing the *Gentiles* call'd should be :
 For *Peter* then *Cornelius* sends,
 To preach unto him and his friends :
 He comes and preaches, they believe ;
 And many do the truth receive.
Peter by some is blam'd for this,
 But proves he has not done amiss.
 The gospel's preach'd at *Antioch*, where
 Disciples first call'd *Christians* are.
Herod now stretches forth his hand
 Against the church, and does command

That

That holy *James* by th' sword shall die;
 Next *Peter* does in prison lye,
 But pray'r for *Peter's* made, and he
 Is by an angel soon set free,
 But judgment follow'd *Herod*, who
 Dies suddenly, by vermin too.
 Good *Paul* and *Barnabas* are sent
 To preach and warn men to repent :
 Which some embrace ; and others spurn,
 Refusing to repent and turn.
Paul's put in prison, and the *Jews*
 With utmost malice him accuse.
 And not content therewith they lay
 A plot to take his life away ;
 Which a young lad to him reveals ;
 And then to *Cæsar* he appeals.
 Through many dangers he at *Rome*
 Arrives, and there receives his doom.

R O M A N S.

FROM *Corinth Paul* this letter sends,
 In which his calling he commends ;
 Shews God accepts both *Jew* and *Greek*,
 If they by faith unto him seek.
 Tells us how sin in all men lurks ;
 And that we're sav'd by faith, not works.
 Shews how the *Jews* are now put by,
 And that the *Gentiles* gain thereby ;

D

Exhorts

PAUL'S EPISTLES.

51

Exhorts, none shou'd high minded be,
But follow love and charity.

I. CORINTHIANS.

PAUL unto the *Corinthians* sends,
And much their faith and zeal commends,
But their dissensions shows to be
The product of carnality ;
Blames them for what he finds amiss,
And shows then largely what it is.
Of pray'r and prophecy he writes ;
And chiefly them to love invites.
The resurrection proves at large ;
And to be doing good, does charge.

II. CORINTHIANS.

ST. Paul does unto them declare,
That our afflictions blessings are ;
And tho' they are but transitory,
Increase our everlasting glory.
Shews we our own can nothing call,
But *Christ* alone's our all in all.

GALLATIONS.

TH' Apostle thinks it mighty strange,
That they shou'd from the gospel change,
And therefore bids them turn again,
Or otherwise their faith is vain,

Shews

Shews that the scripture is a light,
To guide us in the darkeſt night.

PHILIPPIANS.

PAUL treats of our election, and
Shews that 'tis grace whereby we ſtand;
And that we all by nature are
Children of Wrath and black Deſpair,
And then unto all ſorts doth ſhow
What 'tis that God would have 'em do.

COLLOSSIANS.

PAUL of falſe teachers bids beware;
And of humility take care.
From doing good, bids us not ceaſe;
But in each virtue to encreaſe.

EPHESIANS.

PAUL for their faith the Lord doth praiſe,
And then directs them in his ways:
Prays that they may in grace increaſe;
And then deſcribes the prince of peace,
In whom 'it pleas'd the father well,
Fulneſs of peace ſhould always dwell.

I. THESSALONIANS.

PAUL gives God thanks for their great grace
Whoſe faith's commended in each place,
So that, as he does here declare,
To others they examples are.

II. THESSALONIANS.

PAUL does of *Anticrist* foretel,
 Who by deceit draws souls to hell ;
 And therefore bids them have a care,
 For fear he should their souls ensnare.

I. TIMOTHY.

IN this epistle we may see
 How *Paul* doth charge young *Timothy*,
 That bishops must, and deacons too,
 Be just and blameless he doth shew ;
 And that bad men will God forsake,
 And very wicked courses take.

II. TIMOTHY.

PAUL bids him youthful lusts avoid,
 By which he else may be destroy'd :
 And to the Scriptures to give heed,
 Which will guide him in time of need.

TITUS.

TH' apostle here lets *Titus* know
 What 'tis a pastor ought to do ;
 And doth to him directions give
 Both how to preach, and how to live.

P.H.L.

PHILEMON.

PAUL doth *Philemon* here intreat,
Which he should count a kindness great,
To take *Onesimus* again,
Tho' heretofore he had been vain.

HEBREWS.

BY prophets spoke, God oft' has done,
But in these last days sent his son ;
Who does the father's brightness shew,
In whom alone we can him view ;
The God of glory and of grace,
To whom the angels all give place,
Shews that the substance being by,
Shadows and types away must fly ;
And that the law must now give place
To *Christ*, who brings in truth and grace :
From whence he strongly does contend,
That *Aaron's* priesthood's at an end,
What faith is, what faith can do,
He also here does largely shew.
And in the end th' apostle shews
What we should do and what refuse.

St. JAMES.

TH' apostle here does let us see
Who 'tis at last will blessed be ;

And

PETER.

95

And manifestly does declare,
'Tis only those that doers are ;
And that, altho' God's grace be free,
By works our faith must proved be.

I. P E T E R

TH' apostle *Peter* does declare,
That the elect redeemed art,
But not by corruptable things,
For *Christ* alone salvation brings ;
Then several things exhorted to,
And that all ill we should eschew.

II. P E T E R.

TH' apostle prays for grace and peace,
And that each virtue may encrease ;
To which good heed we ought to take,
For those do ill that it forsake.
And lastly treateth of that day
When heav'n and earth shall pass away.

I. J O H N.

J O H N shews, if we in darkness walk,
Of light within 'tis vain to talk ;

And

And if we say we have no sin,
 'Tis a bad state we then are in.
 Yet shews that if we do amiss,
Christ our propitiation is.
 The love of God to us does show,
 Tho' what we shall be none yet know ;
 Warns us t' avoid all hate and strife ;
 Tells us we're pass'd from death to life
 If to ourselves we can but prove
 That we each other truly love.

II. JOHN.

TO th' elect lady *John* doth write,
 And therein does her grace recite ;
 Shews with what joy he did abound
 When he her children walking found
 I'th' way of truth ; and then does show
 That if we God's commandments do,
 We thereby give the greatest test
 That we esteem his ways the best.

III. JOHN.

JOH*N* unto *Gaius* writes, whom he
 Commends for hospitality ;
 And then this good report does tell,
 Whom all the brethren speak of well ;
 And hopes within a little space,
 To speak t' each other face to face.

JUDE

J U D E.

ST. *Jude* in the epistle saith,
That we must all contend for th' faith;
Because there's certain men crept in,
Who turn the grace of God to sin;
And perish must, as he doth shew,
Which they were fore-ordain'd unto,
As *Lucifer* and angels fell,
Who now are under chains in hell;
Where they are kept, until at last
Judgment upon them shall be pass'd.
Shews filthy dreamers will despise,
And evil speak of dignities.
Shews also that the Lord shall come
To execute his righteous doom
Upon the world, as was foretold
By *Enoch* in the days of old.

The Revelation of John the Divine.

THIS book the revelation shows,
 Which Jesus did to *John* disclose ;
 Shews they that read, and they that hear,
 And do what's written, blessed are.
 Then to the seven churches writes,
 Wherein he each one's faults recites ;
 Exhorts them to amend, lest they
 Should have their lights remov'd away.
 Commendeth what they have done well,
 And their reward doth likewise tell.
 Then *John* his visions doth relate,
 Which are both glorious and great ;
 Shews how the throne of God he saw,
 'Fore which ev'n angels stand in awe ;

Sets

REVELATIONS.

59

Sets forth its glory and its light,
Which so amazing is and bright,
That rich as all earth's jewels are,
They but a faint resemblance bear.
Shews likewise both the rise and reign
Of *Anticrist*, who must be slain ;
His name and number he doth show,
That who he is the world may know ;
His fearful judgment doth declare,
That of his sins we may beware.
Shews how the dead both small and great
Must stand before the judgment seat ;
And earth and sea give up their dead,
Who there shall hear their sentence read.
Then shews what praise to God is giv'n
By angels and by saints in heav'n ;
Because the beast and whore are slain,
And *Cbrist* the king of kings doth reign ;
To whom all praise and glory be,
Both now and to eternity. *Amen.*

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